

THE GLAD



TIDINGS

AND OHIO UNIVERSALIST.

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WHOLE NO. 30.

THEOLOGICAL DISCUSSION.

BETWEEN D. SKINNER OF UTICA, N. Y., AND A. CAMPBELL, OF BETHANY, VA.

QUESTIONS OR PROPOSITIONS.

I. Are *sheol*, *hades*, and *gehenna*, (or each of them) ever used in the Scriptures to express a place or state of endless misery?

II. Do the words *olen*, *aion*, *aionios*, ect., when applied to the punishment of the wicked, mean duration without end?

III. Is there any word in human language that expresses duration without end; which is not applied to the future punishment of the wicked, or which can certify us that God, angels, or saints shall have duration without end?

IV. Shall eternal life (meaning thereby endless holiness and happiness) be, according to the Scriptures, the ultimate destiny of all mankind?

[The evidence to be relied on, rules of discussion, &c., &c., would occupy at least half a page of our paper, and as they are not absolutely necessary to the reader, we deem it proper to omit them, at least for the present.—Eds.]

From the *Millennial Harbinger*.

No. 6.†—Mr. Campbell to Mr. Skinner.

June 29th, 1837.

1. MY DEAR SIR—I have prefixed to your last letter (date unknown) the propositions, rules of discussion, and the evidence to be relied on in the pending controversy. You will see that I have given up the whole matter of discord to your own dictation. I do this, Sir, to avoid printing in every letter some three or four pages of matter, which, whatever we may think of it, cannot but be regarded by our readers as more puerile and captious than edifying. With regard to your alternative for my replying to your last letter, or closing the discussion which Universalists began, you have now made it evident to all that you object, not as suggested in your letter of

May, through the fear of my introducing new arguments in the closing address: for I have given you my pledge that nothing of the kind on my part was intended, or should be attempted. As our readers cannot now doubt the true reason, I need not infer it for them. Yet you have the courage to say, that my objecting to your alternative for the usual mode of closing all discussions, is to you a “*clear proof*” of my unwillingness to meet you on fair and equal grounds!” What singular vision is that; to which twilight or darkness is brighter than day!

2. I will not spend time in replying to your constant imputations of timidity or unfairness, or some sinister influence, as controlling or giving direction to all my movements in reference to the vauntings, challengings, or “*modest requests*” of Universalists. In all this, you walk in the steps of the leaders of Romanism in this country; for time after time, did they boastingly say that the reason why I had for years paid no attention to them, was the full assurance I felt that their fortress was unassailable, and that I knew too well what strength they could bring into the field; to think of hazarding a conflict on their grand peculiarities. But, Sir, the sequel has convinced them that rather the want of sufficient interest in their cause in this community, till recently, and the want of a respectable advocate, was the secret of all my cowardice and timidity.

3. There is another point in which I am sorry to see, or even to imagine that I see, a very striking analogy between your periodical and those of the Roman Catholics. Just about the time that I had a challenge from Bishop Purcell, their prints began to create prejudices against me, so that I might not have with the Romanists an impartial hearing. The most singular, misshapen, and unjust views of my sentiments, were held up for weeks to that community, so that I might appear under the greatest disadvantage in opposing the swaggering pretensions of the Man of Sin—the real “*Sea Serpent*” that has been around our coasts for some years.

4. The following notice from a gentleman in New York, illustrates my mean-

ing, and gives an item or two by way of proof:—“Have you ever seen Mr. Montgomery’s letter to the Universalist preacher with whom you had a short discussion at Lockport, last June? It was published in Mr. Skinner’s paper, of March 10th, 1837, just on the eve of your correspondence with him, and was, without doubt, designed for effect: Mr. Potter, of Lockport, in his reply to Mr. Montgomery, accuses you of having “*lost sight of not only the Christian character, but of the gentleman*” of having given, at the time of that debate, “*evidence of entire recklessness to all decency, religion and truth.*” In the same paper of February 24th, 1837, you are accused by Mr. Grosh, one of the editors of the ‘*Advocate*,’ of having “*sinned against dignity and decency*,” in your notice of Mr. Potter and his congregation, and of having “*violated truth* for the sake of making himself (yourself) appear greater than he (you) really is’ (are.) I have no doubt but these pieces were published in the ‘*Advocate*’ in order to destroy your reputation with the readers of that paper, and thus get an advantage over you in your intended discussion with Mr. Skinner. If not, why did they make their appearance in its columns at that period?”

5. In answer to my friend and correspondent, I must say, I did not read those pieces to which he alludes; but had I read them, I should not at such a crisis, have honored them with a reply. Yourself and brethren, Sir, seem to have very great confidence either in your theory, your learning, or your talents, when you imagine that so many appalling and terrific attributes belong to your defence of Universalism. If I thought I could dispossess you or your readers of these hideous spectres that guard the avenues to your fortress, by simply telling the truth, I would, Sir, from the inmost recesses of my soul assure you, that, according to my modes of thinking, your cause is incomparably the weakest cause in Christendom; and therefore I promise myself no honor in this earthly world from the most ample refutation of each and every of its pretensions. Its growing popularity, and its able defendant which I have found in you, Sir, with

†The numbering of these articles is commenced anew to correspond with the foregoing stipulations.

the frequent challenges I have had to discuss its merits, are my apology to this age for the attention which I am now to bestow upon it. Its growing popularity, and the talents of some of its champions, are, indeed, regarded by many as no weak proof of its claims on Divine authority. But, Sir, may not infidelity rear its hideous front and vauntingly urge the same plea in its defence? I expect then, Sir, from you better logic than this.

6. To put an end to all this inaneuvring and cavilling about preliminaries, I have concluded to give you every thing you demand:—

1st. You asked a written rather than oral discussion. I have conceded it.

2d. You have written out and propounded four propositions, and asked me to accept them in preference to any other questions, words, or sentences by me propounded. I have acceded to them.

3d. You proposed to open the discussion on your part by writing on the subject as propounded by Mr. Montgomery. I made no objection. And allow me emphatically to say, had you in your first letter, as I had every reason to expect, offered the propositions, rules, etc., which, before a debate commences, are as universal as debating schools from the village Lyceum up to the Universities of Oxford and Cambridge, you might have saved both the patience of our readers and so many words about nothing. Your last effort to place it all to the credit of your boldness and promptness in the faith, will occasion more miles than convictions among the discerning.

4th. You have asked twenty letters, of six pages each, to deliver yourself on the subject. You have got them, counting from yours of February 10th to the close. Any excess of pages which you now have, will be regulated in the present number according to the computation of my compositor. Having then, Sir, nothing more about which to complain, I trust you will henceforth devote all your strength to the question under discussion, according to the preceding stipulations.

7. Your four propositions being now legitimately before us, it is in order for me to make a few farther remarks on their illogical, clumsy, and unworkman-like organization and arrangement. This is not so much the fault of my opponent, perhaps, as the hard destiny of his subject. Indeed it is proof of the difficulties that surrounded him. The barrenness of the genius of Universalism, is more apparent in the hands of one of its master-spirits, than when preached by the humblest of its advocates; for in the latter case, we excuse the subject and blame the advocate; while in the former, we excuse the advocate and blame the subject. In the present case we blame the soil rather than the cultivator.

8. Give me leave then, Sir, to say your propositions are most singularly illogical, and unfortunate: for if there be any point

in any one of them, the other three are redundant—yes, Sir, as useless as three additional pens would be at this moment in my fingers; or as three new tongues in your mouth when you arise to preach universal heaven. Suppose, for example, I affirm and prove the first proposition as you have written it, that *sheol, hades, or gehenna*, is used in Scripture to express a state of endless misery; what comes of Universalism! Can the other three propositions raise it from the dead!!

9. Again, if *olem, aion, aionios*, etc., “when applied to the punishment of the wicked, do mean duration without end,” of what use is the first proposition? Does not this embrace the whole question!!—Why prove the same thing a second time under different terms? Your second proposition admits that *olem, aion, and aionios*, although not applied to *sheol, hades and gehenna*, are nevertheless applied to the punishment of the wicked; therefore you admit there are other words, besides these three, indicative of that punishment. Why did you, not then, put these words in the first proposition along with the aforesaid three?

10. And here it comes in my way to reply to the last paragraph of your letter now in review. In all that you say of the 2d paragraph, you evince how much you felt the dilemma in which you placed yourself in the terms you have chosen. But, Sir, you possess the happy art of dispelling sorrow by a smile. You represent me as imploring you for help to disprove your second proposition, while I am exposing its singular concession—that *neither the nature nor duration of the punishment of the wicked is affected in the least by the decision of the first proposition*. That it makes void your first proposition by the supposition which it avows—viz., “that the punishment of the wicked is set forth under other terms than *sheol, hades, or gehenna*.” Of course, then, nothing depends upon the truth of your first negation!—any more than to deny that fainting, swooning, dying means eternal death, proves that no other words in human language can represent that idea. You will not, my dear Sir, hazard the imputation of obtuseness of intellect by either doubting or denying this. This being admitted, converts your smile into a laugh, and disposes of every word in your last epistle on the second proposition. My request for you to enumerate those other words declarative of the punishment of the wicked, which some would call rather *quizzing* you, was indeed intended to make you feel how you had committed yourself, and not to compel you to dishonor your intellectual standing with the whole community by representing me as imploring your assistance to prove my side of the question. I do not think that my opponent ought to set so great a value upon his theory as to stupify himself, and spit upon his beard, feigning himself obtuse, for the sake of

escaping from the unfortunate predicament of proposing for discussion two propositions that stultify each other. Truly, his average value of the intellect of his readers is not exaggerated, when he furnishes them with such literary repasts.

11. His 3d proposition is still more radically illogical and redundant: for if “there are words, or at least one word, in human language that expresses duration without end, which is not applied to the future punishment of the wicked,” if that word be also not applied to the future happiness of the righteous—neither applied to the one or the other—of what use is such a proposition in this discussion. But when he produces said word and proves it, (which we think he cannot do,) we shall more fully show its irrelevancy.

12. The fourth proposition stultifies the three first: for if he proves that “eternal life will be according to the Scriptures the ultimate destiny of all mankind,” of what use to disprove the two first—of what use to prove the third? Mr. Skinner’s logic reminds me of a certain mystic theologian. His method after reading his text, usually was—“Brethren, my method shall be, 1st. To explain to you what my text does not mean—and in the second place, I shall endeavor to show you what it does mean.—In the first place, then, it does not literally mean —. In the second place, it does not metaphorically mean —. In the third place, it does not analogically mean —.” etc. A sagacious wag once interrupted his mystic reverence by observing —“Sir, the weather is cold, the day is short, and the congregation is thin; please, then, explain to us who are present what the text does truly mean, and reserve its negative meanings for those who are absent, or for more favorable circumstances.” So I would say to the champion of Universalism—My dear Sir, prove that all men are to be eternally happy; reserve what you have to say on the other three propositions to those to whom you fail to prove the fourth, or for the amusement of other readers than mine.

13. Say not, Sir, that I have compelled or caused you take this course. The propositions are your own manufacture, raw material and all. [See again my first letter to you; M. H. p. 178.] I there showed how many points might be made, and left you to select or not, as you pleased. You made no selection, but offered such propositions and in what terms you pleased. You have then, Sir, the unrivalled honor of their organization and arrangement.

14. I do not, however, complain of the four propositions as being partial or more favorable to you than to me. They are, indeed, too favorable to me; because, should I fail to sustain my affirmatives, I have lost nothing as respects the claims of Universalism. Should you also clearly sustain your third proposition, still I lose nothing; because, should you blot *olem, aion, aion-*

tos, sheol, hades, and *gehenna* out of the Bible, and show that there are ten words in the Greek or Hebrew, that signify duration without end, which are never applied to saint or sinner, I have retained other words and phrases from which I deduce invincible arguments in proof, that it shall not hereafter be with the wicked as with the righteous; that to him who dies in his sins, posthumous, purgatorial, or future holiness and future happiness are as impossible as it is for God to lie. But your liberality is not yet all told; you have so arranged matters, that should I prove any one of the affirmative propositions you have tendered me, it is impossible for you by the other three to make out your theory. I complain, then, because you will have us travel forty years in the wilderness on a journey which might have been performed in a few days, and not of any partiality to yourself in this arrangement. You are, Sir, generous to a fault; and it is because I ask no favors, that I revolt at such uncalled-for bounty and munificence at your hand.

15. I disposed of the first proposition in my last, even to your entire satisfaction. The only thing that you do seem dissatisfied with is the full satisfaction I have given you on that point. I threw your proposition into my crucible; and when its alloy was purged you could not but be pleased with it. But even then you rather blamed me for disentangling your network. Or is it possible that you misconceived my object! It would seem so: for you speak of me as having "surrendered an inaccessible and invulnerable fastness"—"the strongest hold"—"I have driven the nail through and clinched it on the other side." And after much to the same effect, you could contain no longer, but burst forth into the following sublime apostrophic personification, or rather rhapsody:—"Hear it, O ye Heavens! Listen, O Earth! Let the world take knowledge of it, let it be recorded in a book and never forgotten!—The Reverend Alexander Campbell states in a set controversy with the Rev. Mr. Skinner, a Universalist, that the Hebrew *Shemim*, the Greek *Ouranos*, and the Persian *Paradesios*, if fairly rendered, cannot of themselves, or without an adjunct, express endless happiness; and that we can nowhere find *oleu*, *uion*, *uionios* (his favorite term for expressing endless) applied to *Shemim*, *Ouranos*, or *Paradesios*—in English, heaven and paradise; and therefore he has conceded there is no endless happiness, no eternal life for human kind!!" I ask you, Sir, as an honest man, after reading this version or parody, or what you please to call it, of your afore-said rhapsody, to say whether so far as this proposition is concerned, if the controversy were about the endless happiness of the saints, my version or imitation, etc., would not be to a scruple as exactly in point as what you have written? I ex-

pect no less from you than to say, that the Hebrew *Shemim*, translated sometimes *air*, sometimes *heaven*; and the Greek *Ouranos* and the Latin *Celum*, frequently translated the *sensible air*, the *visible sky*, and only sometimes a *state of bliss*, and not necessarily alone, and without an adjunct, endless bliss, are exactly standing as *hades*, *sheol* and *gehenna* in the proposition; and if the question were about endless happiness as it is about endless punishment, my concession, as you call it, would in the one case prove as much against endless happiness of the righteous as the endless punishment of the wicked. So much, Sir, for what you have gained by the first proposition.

16. I will now show what the truth gains from it. First, an explicit renunciation of that grand dogma of Universalism, which is expressed in the words following, to wit:—

"In the sincere penitence and reformation of the offender, justice is satisfied and can neither ask nor receive farther punishment, either retrospective or prospective. The sinner has been punished according to the full demerit of the crime (in his case at least,) and all good objects that could be obtained by punishment are already attained. Thus justice and mercy meet together, righteousness and peace embrace each other," etc.

17. Now as *sheol*, *hades*, and *gehenna* do sometimes represent the punishment of the wicked, and never repentance nor reformation, the above allegation that repentance is the only hell or state of punishment is fully discarded. Though I do not feel rhapsodic nor elated on obtaining this distinct renunciation of a doctrine so complimentary to Christianity, which presents the Messiah's appearance and meditation a mere pageant, a splendid effort for nothing, still I am pleased that my friend Skinner admits that the wicked are punished in *hades*, *sheol*, and *gehenna*, extra the afore-said popular dogma.

18. A second point is gained; these words sometimes signifying the punishment of the wicked, it obliges us also to ascertain the nature and extent of that punishment from the words and phrases in connexion with them. Thus the adjuncts of *gehenna* make it probable that it was used by our Lord to represent not only punishment for sin, but future punishment—punishment after death; and perhaps we might go farther and say, that, with him, it meant sometimes by its adjuncts not only future, but everlasting punishment!! But then you, Sir, will say, or rather have said with the learned Mr. Balfour, or with Mr. Ballou, "How will you account for the fact that Christ never preached *Gehenna* fire, or punishment to any but the Jew?" A learned question, truly! Did Christ ever preach eternal life to the Gentiles! What sage reflections do we sometimes meet with amongst the old sages of this age! Jesus had no commis-

sion but to the lost sheep of the house of Israel. But we shall hereafter see what he preached to the Jews and what the apostles preached to the Gentiles. They never mentioned *gehenna* once to the Gentiles, Mr. Balfour will say. Nor did they ever mention *shemim*, nor Paradise, nor Abraham's bosom in any sermon to the Gentiles on record! What does all this prove? no more than that they always chose such words as their hearers understood as best suited to their ideas. Hence, Peter used the Pagan word Tartarus, because its meaning was well understood in all the Pagan world.

19. You did not, Sir, concede quite enough, when you conceded in your letter before me that *gehenna* is generally taken figuratively in the New Testament. I said always, and I repeat it. Of the twelve times in which it is found, it never means a literal punishment in the literal valley of Hinnom. When you mention an exception it will be time enough to examine it.

20. But that it signifies the punishment of the wicked is conceded, and being generally, you say, used figuratively, it generally denotes a punishment of which the flames of Tophet were but a type. Something worse than repentance, truly! But what, let me ask, are its adjuncts! For this purpose we shall hear every passage in which it is found: 'Whosoever shall say, Thou fool, (to his brother,) shall be in danger of hell fire.' Matt. v: 22. 'It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' This occurs twice, Matt. v: 29, 30. 'Fear Him who has power to destroy both soul and body in hell.' Matt. x: 28. 'It is better for thee to enter into life with one eye rather than having two eyes, to be cast into hell fire.' 'It is better for thee to enter into life, halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.'—Matt. xviii: 8, 9. 'And when the proselyte is made you make him two-fold more the child of hell than yourselves.' Matt. xxiii: 15. 'Serpents! generation of vipers! how can you escape the damnation of hell?'—Matt. xxiii: 33. 'Enter into life, rather than go into hell, into the fire that shall never be quenched, where their worm dieth not and their fire is not quenched.' Mark ix: 43. 'Enter halt into life, rather than to be cast into hell, into the fire that shall never be quenched, where their worm dieth not and the fire is not quenched.' Mark ix: 45. 'Enter into the kingdom of God with one eye, rather than to be cast into hell fire, where the worm dieth not and their fire is not quenched; for every one shall be salted with fire, and every sacrifice shall be salted with salt.' Mark ix: 48, 49. 'Fear Him who, after he has killed, has power to cast into hell; yea, I say unto you, fear Him.' Luke xii: 5. 'The tongue is set on fire of hell.' James iii: 6.

21. Now, Sir, these are the words of an Asiatic, of a Jew, of Jesus, the great Pro-

phet, the Messiah, the Lawgiver, who is able to save and destroy. In Eastern costume he spoke. Through comparisons, similes, parables, and the most apposite, striking and beautiful imagery, he communicated the knowledge of things spiritual, future, eternal, divine. Thro' the temple, a grain of wheat deposited in the earth, & Jonah's deliverance from the sea, he taught the destruction of his body and its resurrection again. Through the manna, the water of Jacob's well, he set forth the bread and water of life—the strength and consolations of the Gospel. By life and death he taught salvation and condemnation; thro' Paradise and the valley of Hinnom he set forth the joys of Heaven and the future punishment of ungodly men. As we explain one we explain all. We bring all these figures into one court, try them before one and the same tribunal, and judge them by the same law. Such are the rules of interpretation agreed on.

22. Can we, then, with all these premises before us, doubt that gehenna is contrasted with 'life' and 'the kingdom of God?' By every law of language, then, it is a state opposite to that to which it is contrasted. Good and evil, light and darkness, pleasure and pain, sweet and bitter, etc. etc., are contrasts; so is life and death, heaven and hell, life and hell, so is the kingdom of God and hell. We have in the passages quoted the phrase 'enter into life' three or four times contrasted with entering into gehenna. Now I ask, whatever is meant by entering into life, the very opposite of that is going into, or being cast into gehenna. If then, to 'enter into life,' as all Christendom admits, is to enter into future and eternal bliss, to be cast into hell is to be cast into eternal punishment, or everlasting death.

23. But we have not only to consider its adjuncts by way of contrast, but by way of substitution. Thus in Matt. xviii: 8, 9, gehenna is substituted for *pur to aionion* the everlasting fire. To be cast into hell, and into the aionion *pur*, the everlasting fire, are, in the style of Jesus, identical expressions, perfect equipolents. But this is not a solitary expression, though then it were not to be explained away. It is the settled style of the Messiah. Thus, to go into hell, and to go into the fire that shall never be quenched, are also identical; for in Mark ix: we have this phrase repeated three times. Gehenna, then, as explained by its adjuncts, means, "fire, everlasting fire, fire that shall not be quenched," and the everlasting and unquenchable fire is by contrast explained to be the opposite of entering into life, the kingdom of God, or eternal happiness. So, then, to say nothing of destroying soul and body in hell, after the body is killed, which is so plain that even the ingenious Mr. Skinner can find no way of evading it, except by asking, who is he that is able to destroy—it is obvious Jesus threatened by gehenna an everlasting punishment to his enemies, who

should be salted with fire as sacrifices were preserved by salt.

24. Thus the punishment of damnation of hell was always preached by Jesus as future punishment, punishment after death; a punishment contrasted with life, with the kingdom of God, expressed by the strongest imagery, not merely fire, but by aionion or "everlasting fire," "a fire that shall never be quenched."

25. It will avail little for you, my friend Mr. Skinner, to take the ground of Mr. Balfour, and tell what the fire and worms of Hinnom anciently meant, or the salt of the sacrifices; and then assume that the destruction of the Jews at Jerusalem was meant, etc.; for we will then show it matters not what the manna, the rock of Horeb, the brazen serpent, the temple, Jerusalem, Mount Zion, Paradise, the valley of Hinnom, the undying worm, and a thousand other things, originally meant. That is one question; but what they became figures of, or what they in process of time came to denote, is quite another question. The New Testament manna, passover, circumcision, temple, Jerusalem, Mount Zion, Paradise, gehenna, and the worm that dieth not, you will never be able to show are the same as the Old Testament or first things represented by these words. Why, then, make a special law in favor of gehenna, the word in debate!!!

26. The assumption that the destruction of Jerusalem and all your etc.'s thereunto appended, constitute the gehenna or hell threatened by Jesus, scarcely deserve grave consideration. Then Jesus said in vain to his blasphemous contemporaries, "Serpents! offspring of vipers! how can you escape [the punishment] the damnation of hell?" By dying and being buried long before that day, they escaped the damnation of hell in the heaven of Universalism!

27. To prevent the recurrence of a new species of logic, I select a sample or two from the 14th, 15th, 16th, and 17th paragraphs of your June letter:—

"The Hebrew *sheol*," you say, "and Greek *hades*, more properly signifies [signify] a state or condition. It signifies (they signify) first, literally and commonly the state or condition (or if you please the place) of the dead in general, irrespective of their goodness or badness, their happiness or misery." So far I have already asserted.—Here, then, there is no need of proof, for we agree. But you add, "Secondly, in a figurative sense, severe judgments, great afflictions, sudden temporal destruction. Thirdly, in a moral and figurative sense—a distressing sense of guilt, remorse of conscience, great mental anguish." Then, without a single instance by way of proof or illustration, you proceed to prove your definition by the case in debate. This is summary justice—the Lynch-law of Theology. For example, you despatch Psalm ix: 17, and my other witnesses by assuming, without a single proof, "that in the second or third of the foregoing senses, or perhaps [yes, PERHAPS BOTH] does David use the word hell," etc. Ps. ix: 17. "The wicked shall be turned into a distressing sense of guilt, or perhaps into remorse of conscience, and all the nations that forget God!"!! A flaming abolitionist in Vicksburg could as easily escape the vigilance of Judge Lynch, as your humble servant from such a judgment seat as you have erected, and such witnesses as you have brought into court in this

and many similar cases, both in your first and last letters to me.

28. "The case of *Tartarus* is a suppositious one!" "to illustrate an argument!" "most likely to refer to some heathen tradition," "some apocryphal book," "some fable or story" about angels and Tartarus!! This is summary work of the same category.

29. "Universalism is co-eval with the days of Christianity"!!! I thought it was more ancient. There is a fable that says, the Old Serpent was a graduate in that school; for his first sermon was from the text, "You shall not surely die," or, You will be eternally happy!

30. You will accept these as a mere specimen of the easy disposition of much that you have written, which, for the want of room, and because not pertinent to the question, I suffer in the meantime to pass toll-free.

31. I am now prepared to examine the second proposition, if you can only explain it, or show that it does not stultify the first. That *olem*, *aion*, and *aionios*, do sometimes mean endless duration I do affirm, and you dare not deny; and that as we ascertain from the adjuncts that gehenna in the lips of Jesus represents punishment after death, future and eternal destruction from the presence of the Lord, so it may perhaps be made as evident that these epithets prefixed to those words which you are yet to reveal, may, by their adjuncts, as clearly indicate duration with out end, as we have proved by an induction of every case in which gehenna is found, that it most certainly represents eternal death, if there be any eternal life into which the ONE-EYED hearers of Jesus entered, through faith in him and obedience to his will.

31. From the calculation of my compositor we are now equal in point of space. I have numbered the paragraphs for the sake of easy and certain reference, and will henceforth number our forty letters, commencing with yours of February 10th as No. 1. I have signed the stipulation and prefixed them to your June letter. You will please present them to your readers with both our signatures attached to them. The yet unanswered parts of Letter No. I. will come in review under their proper heads.

Very benevolently and respectfully,

A. CAMPBELL.

P. S. We waited almost a month for the reply to our last; and unless the utmost despatch is observed by the parties, the discussion must be on hand a long time. This leaves Bethany by the mail of July 6th, it being the first proof we could, in the present circumstances, obtain.

A. C.

Mr. Skinner's reply in our next.—Eds.

IMPRISONMENT FOR DEBT.

The Attorney General of England is spoken of in the Journals of that country, as pledged to introduce a bill into the Queen's parliament for the abolition of imprisonment for debt. If England precede America in this humane reform in the statute book, we deserve to be degraded in the eyes of all nations, for perpetuating barbarous codes conflicting with the spirit of our free institutions.

Session after session of our state legislature passes away in idle debate; and although time is found to grant bank charters and saddle the people with the most greivous oppressions of monopolies, yet no humane voice can be heard in the halls of legislation to advocate the cause of suffering poverty and abject wretchedness immured in the damp cell of a debtor's prison.—We have some knowledge of the scenes of misery occasionally to be discovered among the pris-

others incarcerated for sums not exceeding ten dollars. On a recent occasion we witnessed an unfortunate individual, who holds County office of contingent income, brought out of jail to perform an official duty, whose circumstances are as well known that the MONSTER; at whose instance he was imprisoned, should be shunned by every good citizen. The villain, who would keep a poor man, without means, under the roof of a prison, is prepared to take his pound of human flesh, if the law sanctioned the exaction. In the name of justice, and all enlightened legislation, let this foul stain upon American jurisprudence be wiped out by an immediate repeal of all laws relating to imprisonment for debt.

THE GLAD TIDINGS.

S. A. DAVIS, Editor.

PITTSBURGH, SEPT. 16: 1837.

CONFERENCE AT AKRON.

A Universalist conference will be holden at Akron and Middlebury, Portage Co., Ohio, commencing on Friday evening, Sept. 29, and continue in session the two following days. Religious service will be holden as follows, viz: Friday evening, at Middlebury, Saturday at Akron; Sunday at Middlebury.

Ministering brethren and all others who can make it convenient, are respectfully invited to attend. Those from a distance, are requested to call on Br. Henry Chittendon, Middlebury, Dr. E. Crosby, Akron, or Br. F. Loring, near the centre, between the two villages, where they will be directed to places of entertainment.

We intend (extraordinaries excepted) to be present at the above named meeting, from thence, we shall journey to Fredericktown, Knox Co., to be in attendance at the Western Convention, which meets at that place on the first Wednesday and following Thursday in October next. The week following the Convention, I purpose to spend in Delaware county, preaching where opportunities shall offer.

We expect our agents and subscribers generally in that section through which I am to pass, will be prepared to meet me with money in hand, in payment for the Glad Tidings.

D.

APOLOGY.

We are under the necessity of mailing this No. several days later than usual, in consequence of our hurry to get off the Hymn Books, which requires the labor of nearly all the hands in the office.

TO CORRESPONDENTS.

Several articles on hand which shall appear as soon as possible. We would that all should write as legible as possible—it is some times very difficult to decypher them. Br. Gray of Steubenville will accept our thanks—will he act as agent till the return of Br. Hipsley? We shall publish his letter, probably in our next.—We have several excellent articles in our drawer from Br. Crocker, none of which shall be wasted; we regret to learn that himself and family have suffered much from sickness of late and that he will not be able to attend the Western Convention. May they be speedily restored to health and prosperity.

SPECIAL NOTICE.

Will our agents and subscribers, one and all, remember, what we have frequently told them, that Pittsburgh is the general publishing office of the Glad Tidings, and that in all cases when communications are to be made by mail, they should be directed to this place. Post Masters frequently direct to Columbus, which causes delay and subjects us to much trouble. Those who prefer sending to Columbus instead of Pittsburgh to save themselves postage, are informed we will cheerfully pay the extra postage, if they will direct to this city. Those who can send by private conveyance to Columbus, may direct to Br. W. Y. Emmett, our accredited agent in that place.

MONEY! MONEY!!

We want money immediately. It is owing to us,—shall we have it? Do, brethren, remember us in these trying times, and you shall be blest in the deed. But, don't send Michigan money—it is good for nothing here. This is respectfully dedicated to all who are indebted to us on volume first. We expect a reply thro' the Post Office next week.

ACKNOWLEDGMENT.

Br. Stephen Stoel, is respectfully informed that he is exonerated from all blame. The money was paid to, and duly credited by Messrs. Scott & Wright. The whole fault was in Br. L. L. Sadler. He gave us the name, but the wrong place of residence. We are sorry to learn that many other mistakes have occurred from the same—we had almost said, *carelessness*. But it was only a mistake, and as we are all liable to mistakes, we hope Br. Stoel will attach no blame to us, as we have withdrawn all from him. We shall always cheerfully acknowledge, and correct all errors.

WESTERN UNIVERSALIST HYMN BOOK.

The above is the title of a new Hymn Book, now in press, and which we intend to have ready to distribute among the friends on our journey to the Convention at Fredericktown. The calls for hymn books, have been very numerous in this section for the last year, and we are happy to inform the friends that an opportunity will now be offered them to supply themselves. Some will, doubtless at first, object to introducing a new collection of Hymns into the denomination; but when they reflect upon the inconvenience of depending on a work published nearly a thousand miles off, and compare it with the great advantage to the cause, of having a constant supply in their own vicinity, it seems that all doubts as to the propriety of a new collection, will be banished from every mind.

The work will contain nearly 250 Hymns, on a great variety of subjects, selected from about twenty of the best collections to be obtained in this section of country, besides several original Hymns, and some choice selections, which are not found in any other Hymn Book in use.—They will, probably, be afforded at retail for about thirty seven cents per copy. We shall forward parcels to all parts of the West, as soon as possible.

D. & C.

OHIO CONVENTION.

Br. Whitney, we have no doubt, will excuse us for dividing his letter, and publishing the last part first. We were sorry to do it, but at a time like the present, when so many of our Conventions and Associations are holding their meetings, it is necessary their proceedings should have an early insertion. Hence we have abridged some articles, and delayed others, which shall be attended to soon. The former part of the letter, will be good at any future time.

S. A. D.

Brethren, as it respects the organization of a State Convention, I have a word of remark.—There seems to have been some little collision of feelings between Brs. Rogers and Strong, regarding this subject, and I regretted to find that the former was disposed to indulge an unkind reflection upon the latter, merely because the *Tidings*, instead of the *Sentinel*, was chosen as a medium of communication, and the phrase, "back woodsman" as an expression of humility. Verily, brethren, kindness is a principle which should not be lost, and which above all others, will expand our affections and subdue our enmity. The heart is constituted such that the influence of this principle cannot be resisted. The affairs of our increasing denomination should not be neglected by those who are called to labor in their masters vineyard. It is perhaps the case, that the advancement of our cause, in Ohio and elsewhere, depends in a measure on the formation of a state convention. And while it seems judicious that the subject should first be acted upon at the next annual meeting of our Western States' Convention at Fredericktown, it is also necessary to our growth in grace, that fraternal peace and harmony should pervade our operations.

The doctrine of the Gospel, richly abounding with wisdom and love, is eminently calculated to remove or harmonize discordant feelings, and teach us our duty to our God and to one another. And shall we fail to exercise that virtue which alone can prevent in us the semblance of a tinkling cymbal?

J. WHITNEY.

Springfield, Ohio.

DISCUSSION AT FREEPORT, O.

Bros. Davis and Chappell:—Having returned home from the Freeport discussion, and being willing you should know the result, I will give you a brief sketch. My opponent, Mr. Lemmons, had a bad cause and managed it as badly; he was in a very bad humor, refused to sign any just rules for the debate, and when we were under way he poured forth a volley of abuse which would disgrace a bar-room. He said many hard things against Universalists which made him liable to the lash of the civil law—so the bits are in his mouth for one year, unless I choose to take them out. * * *

Thus, this blustering man run on through the first day, and then disappeared, leaving his cause to my mercy for the two following days, making three days in all that I had the pleasure of preaching Universalism to the congregation. Several attempts were made to cover his retreat with some kind of credit, but all failed.

On Sunday evening I closed the meeting by inviting all who wished, to take our proof texts, and examine them to any reasonable length.—Doctor Belnap rose and made a very polite apology in behalf of that disappointed people, and expressed deep sorrow for the abuse I had received from Mr. Lemmons. He then asked per-

mission to reply to me at some future time, which I willingly granted. And Friday the 23d inst. at 10 o'clock A. M., is the time appointed for a discussion to commence between him and myself, on the question, "Is the doctrine of universal salvation taught in the Scriptures?" I take the affirmative, Dr. Belnap the negative. The discussion is to take place at Freeport, Harrison Co. Ohio, and be continued from day to day till both parties are satisfied.

Yours &c. GEO. N. COX.

OHIO CITY.

We learn, by letter, from Br. J. Whitney, that our cause is prospering in this place. A building is now being erected, which is to be finished by the first of November next, for the two-fold purpose of an Academy and Meeting House. Br. Whitney preaches there one half of the time, and the other half (i. e. of Sundays) in Brimfield, where is a large and flourishing society. In addition to his Sunday labors, Br. W. has a circuit which he travels once in two weeks, and preaches during the week. This circuit includes Bricksville, Richfield, Copely, Brooklyn, Centre, &c. Verily, our cause would prosper in any place, with such an indefatigable laborer. May the choice blessings of Heaven rest upon him and the people to whom he breaks the bread of life. D.

N.B. The friends in that section are informed that Br. W. keeps an assortment of Universalist and Phrenological Books for sale at his residence in Ohio City. See advertisement on another page.

SHARPSBURGH, PA.

This is a small town, five miles from this city, on the Allegheny River. Four Universalist sermons have recently been delivered there, two by Br. M. A. Chappell, and two by myself. There are some friends there who "are not ashamed of the gospel of Christ, for" they know "it is the power of God unto salvation." Such men are an honor to the community in which they live, and are worthy of the confidence of those who profess a friendship for the cause, but have so much of the fear of man before their eyes that they will not go to hear it preached, and that too, after having invited a preacher to come among them? We pity such people, from our very soul, we pity them; and we earnestly pray that our heavenly Father may bring them to a sense of their duty to God, to themselves and to community. There is a Presbyterian church in the place, built by the citizens generally, also a School-house, and though they were both unoccupied, we were obliged to deliver our last discourse in our Father's house, made not with hands. If God spares our life, Universalism shall be preached again in that town, and in God's own house too, for that, blessed be his holy name, is, and ever will be free to all. D.

Caleb Atwater, Esq. author of American Antiquities, is preparing for publication an historical account of the first settlement of Ohio. His long residence in Ohio, and antiquarian researches, eminently fit him for the undertaking.

OHIO UNIVERSALIST.

COLUMBUS AND RAVENNA.

M. A. CHAPPELL AND E. HOAG, EDITORS.

CHALLENGE ACCEPTED.

MR. CRIMFIELD.—Although we have not the advantage and pleasure of a personal acquaintance, it is perhaps expedient for me to address you a few words. I have observed in reading the Glad Tidings that you have for some time past been engaged in a religious controversy with Br. Chappell, one of its editors, and that you still retain a disposition to debate with Universalists. I do not flatter myself with the idea of being a champion, yet, when I saw your last challenge to the "champions of Universalism," I resolved to accept it, if your proposition could be found to regard directly or indirectly, the main point of difference between us in faith.—On examination I have found that it does not. You sir, if I understand your views, believe pardon to mean the remission of punishment, while I believe it to mean the remission of sin. I am unable to see how the truth of your belief can preponderate more in favor of endless misery than the truth of mine, since the remission of punishment would result in the salvation of the punished. Now as the remission of sin can result in nothing more than this, should we not be found contending about words to no profit, or what is equivalent, compared with the subject of our final destiny, the means of salvation rather than the extent of it? If I was going to construct, from your materials, a proposition that would bring us at issue on the main point, it would be this: Will all men finally become the recipients of pardon? There are many propositions which I should prefer, but as you are so tenacious of the term *pardon*, I am disposed to accommodate. I will meet you at Akron, Massillon, or any other place which will equally divide the distance between us, and attempt to sustain the affirmative of this question. The whole discussion must be confined to about two days, as I have neither time nor strength of lungs for more. An immediate answer will be expected.

Your's sincerely,

J. WHITNEY.

Ohio City, August 29, 1837.

MINUTES OF THE MURRAY ASSOCIATION.

At a meeting of the Murray Association of Universalists, convened at Westfield, Medina Co. on the 26th of August, 1837, it was voted that Br. Eber Mallary serve as moderator, and Br. D. Tenney, clerk, *pro tem*.

Voted, That all the members present from different parts of the Association be invited to take part in the deliberations of the council.

Appointed Brs. A. E. Kelsey, J. Jones and J. Simmonds a committee of arrangements for public services.

The committee on circuit preaching reported that our cause is in a prosperous condition, within the limits of our Association; but that they have as yet, been unable to carry into effect the purpose of this body, regarding circuit preaching. They were discharged from further attention to the subject.

Adjourned to meet at the close of the afternoon service.

Met according to adjournment, and appointed Br. J. Whitney standing clerk of the Association for the ensuing year.

The committee of discipline reported, no cause of complaint. Report accepted.

Voted, That Brs. J. Whitney, H. P. Sage and Eber Mallary, be a committee on fellowship and ordination.

Voted, That Cely Beach, E. Kelsey, Jacob

Roonback, James Dodge and Wm. Case, be a committee of discipline for the year ensuing.

Appointed Brs. D. Tenney and J. Whitney, clerical, and Joseph Sage and Eber Mallary lay delegates to attend the Western State Convention at Fredriestown, Knox co., on the first Wednesday and following Thursday in October next.

The following preamble and resolution was presented and laid upon the table till the next meeting of this Association.

Whereas, it is difficult for many of our preachers to attend the meetings of our Association without a suspension of their meetings at home, it is therefore,

Resolved, That the meetings of this Association be held on Wednesday and Thursday, instead of Saturday and Sunday, as they now are.

Adjourned to meet at 8 o'clock to-morrow morning.

Met according to adjournment. Appointed Br. Whitney to deliver the next occasional discourse.

Voted, That the standing clerk shall prepare a copy of the constitution of our Association for publication in the Glad Tidings, with a request for its publication in the Magazine and Advocate.

The committee on fellowship and ordination reported in favor of granting letters of fellowship to Brs. Daniel Tillotson and Ruben Farley. Report accepted.

Adjourned to meet at Sharon on the second Wednesday and following Thursday in February next.

Order of public services.—Saturday morning, prayer by Br. Sage, sermon by Br. Tenney from Heb. vi: 17, 19. Afternoon, prayer, Br. Holmes and sermon by Br. Whitney from Isaiah, 3; 10, 11. Sunday morning, prayer by Br. Tenney, sermon, Br. Farley from John 10: 2, 3; second sermon Br. Tenney's occasional discourse. Afternoon, prayer, Br. Tillotson, first sermon by Br. Holmes from Heb. 6: 1, 2. Second sermon, Br. Whitney, from Mark 5: 35. Addresses by Br. Whitney.

Ministers.—Reuben Farley, Greenwich, D. Tenney, Carlisle, H. P. Sage, Huntington, Holmes, Rock River, Illinois, J. Whitney, Ohio city, Tillotson, Huntington, S. Holl, Oberlin.

Remarks.—Brethren, under the smiles of Providence we have been permitted to pass through another annual meeting of our Association, and but one circumstance was calculated to embitter the cup of our joy. Br. Hull, who is now in Westfield, was attacked severely with a bilious fever some seven days before the meeting, which prevented his attendance, we are happy to state, however, that he is gradually recovering. Our meeting was well attended, especially on the last day, and the people seemed to manifest the deepest interest in our services and deliberations. You will perceive that we have made preparations to attend the Western States' Convention, and it appears to be the desire of our friends in this section, that the subject of a new convention should be first acted upon in the council of that body. This course, which is recommended by Brs. Strong and Davis in the 28th No. of the Tidings, would, perhaps, be most likely to harmonize discordant feelings, if any exist, and preserve the unity of the spirit among us.

J. WHITNEY, Standing Clerk.

MINUTES AND CIRCULAR OF THE CENTRAL ASSOCIATION.

The Brethren composing the Central Association of Universalists convened at Springfield, Clark, Co. Ohio, on the 2d day of September, 1837, and united with Br. C. Rogers in addressing the Throne of Grace.

The Council was organized by appointing Br. L. L. Sadler, Moderator, and Br. J. Whitney, Clerk. The following delegates appeared to represent their respective societies—J. C. Miller, and H. Cushman, of Champaign; Br. S. Skeels,

and C. Cook, of Worthington; W. Y. Emmett, and E. Morgan, of Circleville; R. Pierce and A. Rager, of Springheld.

Resolved, That the Circleville Society be admitted into the fellowship of this Association.

It was reported by the committee appointed to visit F. E. Johnson, that he has returned his credential—he is therefore no longer a minister in fellowship with this Association.

It was voted that Br. C. Cook remain standing clerk for the ensuing year.

Voted, That Brs. B. H. Skeels, J. Miller, and G. Hill, remain the Committee of Discipline for the year ensuing.

Brs. Sadler, Rogers, and Cook, be a Committee on Fellowship and Ordination.

Appointed the following brethren to represent this Association in the Western States Convention, at Fredericktown, on the first Wednesday and following Thursday in October next—W. Y. Emmett, C. Rogers, A. A. Davis, C. Cook, R. Pierce, B. Skeels, A. Scott, and J. Miller. It was then

Resolved, That these delegates, if they may think proper, shall use their influence to have the next annual meeting of the Convention at an earlier date.

A resolution was presented and laid over to the next annual meeting of this body, that any ministering brother in fellowship with this association who does not minister as much as one fourth of the Sundays in the year, extraordinary exceptions excepted, and that all societies in fellowship who neglect to represent themselves in annual council for two years successively, shall be subject to loose their fellowship, at the discretion of the council.

It was

Resolved, That delegates appointed by societies to represent them in council, who shall not be present on the first day of the session, shall not be entitled to a seat on the second day without a vote of the council.

Resolved, That we recommend to the ministers and brethren residing within the jurisdiction of this association, the propriety of using their individual and united exertions to form churches wherever practicable, and to attend to the administration of the christian ordinances so far as conscience will permit—considering it as calculated to promote the interests of liberal christianity.

Voted, That Br. Whitney prepare the minutes of the Association accompanied with a circular for publication in the Glad Tidings, with a request that it be copied into the Sentinel.

Adjourned to meet at Worthington, Franklin County, on the first Saturday and Sunday in September next.

The following ministering brethren were present, T. Strong, Fredericktown, L. L. Sadler, Perysburg, C. Rogers, Worthington, and J. Whitney, Ohio City. Six discourses were delivered, two by Br. Strong, two by Br. Whitney and two by Br. Sadler, ordinary addresses by Br. Sadler.

Circular in the next No.

LETTERS AND RECEIPTS.

P. M. Parkman, \$15; J. H. Huntingdon, J. H. C., Philadelphia, J. S., Lancaster, J. K. B., Fredericktown, Pa., T. N., Federalton, (6 subs.) L. W., Penn Line, (P. M., Prospect, will you please request the subscribers you mention, to forward us the amount due on their subscription,) P. M., Willoughby, \$3, for W. T., and E. H., Rev. W. Bell, So. Shaftsbury, Vt., J. C., Centre Belpre, \$5, for J. D., W. R., M. C., and self, in full for Vol. 2. J. P. Norton, I shall go to Waldo immediately after the Convention—shall expect to meet you at Fredericktown.

The Shakers residing near Pittsfield, Mass., have given \$1500 towards the erection of the Western Railroad.

ELIZABETHTOWN, VA.

E. R. CROCKER, ASSOCIATE EDITOR.

OUR CAUSE IN MARSHALL CO., VA.

Thank the Lord, our cause is onward hereabouts, notwithstanding the untiring, and indefatigable opposition of the dominant sects, towards us. The prospect is, that during the fall months of the present year, two new meeting houses will be reared, within the boundaries of our circuit; and probably a third, before one year from this time. The formation of three or four societies are also in contemplation within one year from this. Our congregations are, also, continually increasing in numbers, and we trust, in that zeal which is according to knowledge. Brethren of Marshall co. circuit, let us be up, and doing! Let us not fear to manifest our zeal, in the holy cause of God, and man, before the face of clay. The cause is worthy of our warmest affections, and our most zealous endeavours to establish it in the minds and hearts of men. Be sober, be persevering, be exemplary and God will bless us. E. R. C.

Original.

FREE AGENCY, No. 3.

"What is man that thou (God) art mindful of him." "God said, let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him." Gen. 1: 26, 27.

Having endeavored in the previous numbers, to give a skeleton view of the moral and physical powers of man, with their semblance to the attributes of Jehovah, we shall now endeavor to enter into a more minute examination of the matter. First, God has the attributes, love, infinite. Man has love finite and limited. God has wisdom infinite; man has wisdom finite; God has power infinite; man has power finite; God has justice infinite; man has justice finite; God has goodness infinite; man has goodness finite; God has truth infinite; man has truth finite; God has holiness reflected in exact proportion to the vast extent of his attributes; man has holiness reflected in exact proportion, to the good qualities which are attributed to him. Thus a truly good man, is encircled by a halo of glory composed of love wisdom, power, justice, goodness and truth. These united, form a seventh, which is holiness. These same encircle the throne of God, and doubtless is the rainbow spoken of in the Revelations, 4: 5, which surrounds the throne. And these same seven attributes, are the seven spirits of God alluded to by the Revelator in 4: 5, and 5: 6, which are likened to seven lamps, seven eyes, and seven spirits of God, sent forth into all the earth. That truth is one of these spirits is demonstrated by the declaration of the Saviour, who saith, John 15: 26. But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he

shall testify of me. Here truth is called a spirit proceeding from God, and sent into the world, to testify of the Saviour. In proof that the other six communicable attributes of Jehovah are the six spirits of God alluded to, which were sent into the earth, it is only necessary to inquire, has not God sent forth his love into all the earth, and is it not manifest, and so of wisdom, power, justice, goodness, etc. etc. This being admitted, secondly, will any one attempt to dispute but that these same heavenly attributes are innate principles in man, and strongly developed in youth and only blunted in more matur age, as avarice and other earthly trusts creep in and infest the ground? This admitted, the mist is dispelled, and we behold in man the impress, or likeness of our heavenly parent sufficient to identify us as his children.

The attribute power, however, needs further investigation, as in the disposal of this attribute, rests man's accountability and (according to the light in us,) the purity, or impurity of Heaven. A person having power, presupposes an ability to do, or not to do; having volition, the power of choice to exist; having free will, the power of directing our own actions without necessity, or fate.—But we add, none but God can possess unlimited free will, for all man's power of action is limited within certain bounds, out of which he cannot pass, for instance, futurity is hid from our eyes by an inseparable barrier, the other side of which, our strongest passions urge to take a view, but in vain. This is one of the numerous restrictions to the limited expansion of the will of man, therefore we prefer the term free agent, and think it better suited to the condition of man. The term agent presupposes, 1st, that there is a higher power; (2) that said agent is in charge of affairs from the higher power, (3,) that said agent is in possession of a power within himself sufficient to perform the duties of an agent; and if to perform the duties, certainly sufficient to neglect doing them; which calls into action freedom of will connected with agency. Free to discharge the duties of his agency, or in case he choose to incur the displeasure of the higher power, regardless of the penalties annexed, free to omit doing them which constitutes him in truth a free agent, which is the exact situation of man who was created and placed in this world to glorify God and enjoy him forever. To glorify God by the exercise of the seven godlike attributes, but at liberty to withhold their exercise among his fellow men so long as he is willing to incur the penalty of not enjoying the approbation and smiles of his father and his God. But Deity is not a free agent, because he is amenable to no higher power, and therefore subjected to no law. If some should be disposed to believe that "God himself is governed by laws, by the attributes and perfections of his own nature, and must conform to the

dictates of his own divine mind and cannot therefore be in possession of free will, and consequently cannot delegate it to others." We would infer, first, that such supposition, if true, places God in the attitude of needing a governing principle, superior to himself; and secondly, if such superior subjecting governing principle is found in the laws which God himself enacts, surely an effect can raise higher than a cause, which is to us altogether new logic; but, inasmuch as God is encircled by no bounds, fills immensity of space, is amenable to no tribunal—is in all, through all, and nothing can exist without him, ruling as he pleases in the armies of the heavens and in the earth beneath, to whom no one can say, what doest thou, to him we attribute infinite free will, and inasmuch as "all powers that are ordained of him, and are in subjection to him, we infer that God is greater than the powers he has ordained, and which are in subjection to him. But infinite free will being called into action by infinite holiness, always chooses to do right. But contrary to our views, the ancient stoics, or heathen philosophers, taught that "nature, intelligence of every grade, even the gods themselves, were subjected to a stern irresistible fatality." According to Cicero this fatality arose from an eternal series of causes; while according to others it sprung from the Divine decrees—the fiat of an eternal Providence, and subjected every thing in the universe to blind irresistible and irresponsible fatality.

The celebrated skeptic, Robert Owen, it appears has modeled his theory after the plan of Cicero, and Cicero's *eternal series of causes*. Mr. Owen is pleased to call *matter and motion*, and adds, "No man can justly be responsible for what he is, or any thing he may say or do. He cannot possess merit or demerit, for his thoughts or feelings; for he is a being wholly formed by circumstances, all of which when traced to their source, are in reality beyond their control." This appears to agree with the views of all modern atheists. But the views of the more fashionable part of fatalists in the present day, are strictly in accordance with that branch of the heathen mythology, which attributes it to the divine decrees of their gods, the fiat of their eternal providence. Mahomet initiated the latter into his articles of faith, in the following words, "God himself is the efficient cause, the absolute author of every thought, every word, and every action in the universe. What God wills comes to pass; what he wills not, comes not to pass." Modern fatalists declare in their creed that "all our actions are foreknown and decreed by God and brought to pass by an agency unknown to us." Behold, what a beautiful unison of sentiment exists between ancient heathen, modern muslemen, modern atheists, and modern christians!!! Query: Inasmuch as all these drink at one fountain, ought not one God to satisfy them

all? Why quarrel about names when each in his turn acknowledges his God, in his matter and motion, to be the originator and selfmover of every flagrant act!!!! Again, if to know God is eternal life, as the scripture informs us, has that motly crew aluded to, obtained eternal life through their conceptions of Deity?

Brethren think on these things.

W. B.

Elizabethtown, Va., July 28, 1837.

Br. Tompkins—Please send current Vol. Repository to L. A. Viets, Fowler; Trumbull Co., Ohio, and charge S. A. D.

Br. Grosh—Send Vol. 8, Magazine, from the commencement, to John Hartman, Pittsburgh, Pa., and charge this office.

Br. Wright, of the Watchman—Mrs. Bradley sent a letter containing \$2 in payment for the Watchman, directed to S. Chesman, Pittsburgh, up to Oct. next, and requested it stopped at the expiration of that time. Please notice in your next, if it has been received.

Br. Rogers—Please send the Pro and Con to Dr. J. P. Tibbits, Pittsburgh, Pa.

MARRIED.—In this city, on the 14th inst. by Rev. S. A. Davis, Mr. SAMUEL B. NOTT to Miss SARAH HULL, all of Pittsburgh.

Married—at Norfolk, Va. OLENBOCKEN. OFENOFFENGRAPHENSTEINER OFENE. RENGOFFENER, Dutch Consul to the United States, to widow MARY SLANSSLEUTEN. ER.

DIED.—In Massillon, Ohio, on Sunday the 10th inst. DANIEL BROWN, aged 19 years, son of Daniel Brown, Esq., formerly of Portsmouth, N. Hampshire.

In the death of this amiable youth a large circle of friends have had the cup of sorrow commended to their lips; but we trust that as Christians, they will drink it with uncomplaining submission to the will of that Being who is too wise to err, and too good to be unkind to any of his creatures. The writer of this was providentially present, and experienced a melancholy pleasure in addressing the afflicted family and friends assembled to pay the sad offices to the deceased, from those memorable words of the Apostle, recorded, 2 Cor. iv 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

"Let sickness blast, let death devour,
If Heaven must recompense our pain;
Perish the grass and fade the flower,
If firm the word of God remain."

T. F. K.

The crown Princess of Prussia has been converted by her husband from the Catholic to the Protestant faith—an event which gives great pain to her brother, the King of Bavaria.

The mortality at Naples, from Cholera, has been for some time 200 per diem. The population is 500,000.

Two new companies have been formed in Russia for the manufacture of beet root sugar.

YOUNG LADIES.

Whenever you see young men spending their leisure hours at some resort of gaming or other idle amusement, it is a sure sign they will never become great men. Shun them, girls—they will never make good husbands.

A beau dressed out as some are, is like a cinnamon tree—the bark is worth more than the body. Such beaux, fops, and the whole pleasure-loving fraternity, are short lived animals. They look pretty in the gay sunshine of summer; but, poor creatures, they can not endure the approach of autumn, and the old age of winter. They have their little hour of enjoyment and that is the end of them.

When any person, though in the garb of a gentleman, addresses you in the language of fulsome flattery, you should recollect, young ladies, that there are men of prey, as well as beasts of prey.

Love, like the plague, is often communicated by clothing and money.

UNIVERSALIST BOOKS.

JUST received, and for sale by Mr. Davis, at the office of the Glad Tidings, Diamond Alley, between Wood and Smithfield streets, Pittsburgh; a general assortment of Universalist Books, among which are the following. Ballou's and Whittmore's notes on Parables, Ballou's Lecture, Select and Nine Sermons, Baford's works in full, Life of Murray, do. of Freeman, Skinner's Letters to Aikin, Paiges Selections, Familiar conversation's, Ely and Thomas's discussion, do. Skinner and McKee's argument for Christianity, by I. D. Williamson, Mirror of fanaticism, 1st and 2d vols. of the Christian Visitant, 4 vols. of the Christian Messenger, bound a great variety of sermons, pamphlets, &c., for sale cheap.

UNIVERSALIST BOOKS—OHIO CITY.

JUST received and for sale by Rev. J. Whitney, at his residence in Ohio City, a general assortment of Universalist and pneuological books, among which are the following: Ballou on Atonement, notes on the Parables, Select Sermons, nine Sermons, Whittmore's notes, Williamsons Argument, life of Murray, Ely & Thomas's Discussion, Skinner's letters, Paige's selections, Streeters Hymn Books, McNish's introduction, Spurzheim on education, Influence of religion on health, &c.

ALSO—The Christian Visitant, bound, with a variety of pamphlets, sermons, &c.

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